UNITY

FREEDOM FELLOWSHIP AND CHARACTER IN RELIGION

(Jenkin Lloyd Jones, Editor 1880-1918)

Editors

John Haynes Holmes Francis Neilson

A Bishop "Spills the Beans"

By THEODORE SCHROEDER

The Story of My Mind—XVIII

By GEORGE WILLIS COOKE

Book Notices

By FREDERICK STARR

VOLUME XCV NUMBER 18

Chicago, June 29, 1925

PUBLISHED WEEKLY

UNITY

Subscription, $3.00 per Annum

(Established 1878)

A JOURNAL *of the* RELIGION *of* DEMOCRACY

JOHN HAYNES HOLMES : *Editors* : FRANCIS NEILSON

UNITY Fellowship

FRANK C. DOAN
CHARLES F. DOLE
ZONA GALE
JESSE H. HOLMES
JOHN HAYNES HOLMES
H. R. MUSSEY
FRANCIS NEILSON
EDMUND H. REEMAN
ALSON H. ROBINSON
CLARENCE R. SKINNER
SYDNEY STRONG
ARTHUR L. WEATHERLY

Managing Editor

EDITH LLOYD JONES

Vol. 1 March 1, 1878 No. 1

THE Pamphlet Mission

FOR

FREEDOM, FELLOWSHIP & CHARACTER

IN

RELIGION.

Publishing Committee:

ROBERT COLLYER, Chicago. WM. C. GANNETT, St. Paul.
JENKIN LL. JONES, Janesville. C. W. WENDTE, Cincinnati.
J. C. LEARNED, St. Louis.

PUBLISHED SEMI-MONTHLY AT 65 WASHINGTON ST., CHICAGO.
Per Year, $1.50. Single Number, 10 Cents.

FRANCIS L. ROBERTS, 65 Washington St., Chicago, - Business Agent.
J. T. SUNDERLAND, 65 Washington St., Chicago, } Editors of
GEO. W. COOKE, Grand Haven, Mich, - } "Notes and News."

Editorial Contributors

W. Waldemar W. Argow
Charles E. Beals
Harry Foster Burns
Percy M. Dawson
James Waldo Fawcett
David Starr Jordan
Louis L. Mann
Curtis W. Reese
George Saranton
Anna Garlin Spencer
Frederick Starr
Jabez T. Sunderland
James H. West

Foreign Representatives

AUSTRALIA—Charles Strong
AUSTRIA—Stefan Zweig
BULGARIA—P. M. Matthéeff
CANADA—Sidney Snow
ENGLAND—Fred Hankinson
Walter Walsh
FRANCE—G. Demartial
Romain Rolland
GERMANY—Theodor Hahn
INDIA—Rabindranath Tagore
ITALY—Guglielmo Lucidi
RUSSIA—Alina Huebsch

UNITY PUBLISHING Co., Abraham Lincoln Centre, 700 Oakwood Blvd., Chicago, Ill.

"Entered as Second-Class Matter, January 12, 1899, at the Postoffice at Chicago, Illinois, under Act of March 3, 1879"

UNITY Fellowship Associates

BOND OF UNION

We, the undersigned, believing in the association of all men and women who are in sympathy with the aims and ideals set forth in the Announcement printed November 3rd, 1921, do invite all who wish to co-operate to join in a world-wide fellowship that has no bounds of race or creed.

The name of this fellowship is The Unity Fellowship Associates and its purpose is the interpretation of the Religion of Democracy. Membership means a declaration of sympathy and interest. There are no dues. Members may make voluntary contributions which will be used for the purpose of making known the aims of the Fellowship and the publication of its literature.

UNITY will be the organ of this Fellowship and all members will be requested, though not compelled, to be subscribers.

Lists of the members will be sent to all members so that they may be known to one another. Local groups may be formed wherever there exists a sufficient number and there is the desire to do so.

All persons who desire to become members may do so by sending their names to UNITY, care of Abraham Lincoln Centre, Chicago, Ill.

Name .....

Address .....

- - - - - - - - - - - - - - - - - -

To UNITY PUBLISHING COMPANY,
700 Oakwood Boulevard, Chicago.

Gentlemen:

Enclosed you will find check for which please enter my subscription to UNITY for one year.

Mr. (Mrs. or Miss) .....

Address .....

Rates: $3.00 ($3.50 in Canada; $4.00 in other countries) for a year's subscription. Single copies 10 cents.

Contents

EDITORIAL—

Notes 287
Jottings.—J. H. H. 289
Editorial Correspondence: American Notes.—REV. SYDNEY STRONG 290

ARTICLES—

A Cloud of Witnesses.—*Edwin D. Mead* 287
A Bishop "Spills the Beans."—THEODORE SCHROEDER 291
The Story of My Mind—XVIII.—GEORGE WILLIS COOKE 293

THE STUDY TABLE—

Book Notices.—FREDERICK STARR 296

CORRESPONDENCE—

Letters re Vice-President Dawes and Senate Rules 297
Senator Borah and the League.—LUCIA AMES MEAD 298
What is Religion?—DAVID GITTLEMAN 298
A Warm Hand-Clasp from Bishop Brown 299

THE FIELD—

Ernest Harold Baynes Memorial 299
Patriotism Running Amuck 299
Dickens on Doughty Street 300

UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOLUME XCV MONDAY, JUNE 29, 1925 NUMBER 18

A CLOUD OF WITNESSES

I wish that we might all look at our politics and our history itself religiously. That is what elevates history, —the thought of God in history,—and that is what makes political action great. We sometimes smile at the Chinese when they call themselves the "Celestials,"—God's own peculiar children,—at those old Jews who loved to call themselves "the chosen people," at Dante laboring to prove by appeal to the miracles in Livy that the Roman nation was the one divinely commissioned nation. And yet it was a great and noble thought. The exclusiveness was not noble, but the fundamental idea of divine calling and commission was sublime. That is what I wish we might have in this republic. I wish that we might feel that our State is church, that God is in our history, that politics is religion, as Moses felt it, and David and Samuel and Isaiah. I cannot think that David felt himself doing anything unkingly writing psalms. I like to read of Solomon taking things out of priests' hands and saying the prayer himself at the dedication of the Temple. I think it would not have been safe to rebuke Prophet Isaiah or Prophet Samuel for "preaching politics." I think, moreover, that it would not have been safe to rebuke those old Puritan ministers of ours for it. It is a poor, pale, later time that has divorced politics and religion. Almost the whole of Jewish prophecy is politics. Their politics has become our religion. I wish that our own were that. I wish that, when the American preacher desires to show most plainly the finger of God, he might do as Stephen did, and recount the history of his people. I think that in some future some apostle to the Americans will write in the same high religious strain of the long line of American patriots and prophets who have greatly kept the faith as the writer of that sublime chapter in the Epistle to the Hebrews chants the fidelity and the vision of the heroic souls of Israel.

Faith, he will say, is the substance of things hoped for, the evidence of things not seen. For by it the fathers obtained a good report. By faith Columbus sailed through unknown seas for many days, mid perils of wind and perils of water, mid perils from faint hearts, mid perils from false brethren, and revealed a new world, and died, knowing not what he had seen. By faith Puritanism, beginning even as a grain of mustard seed, brought forth Eliot and Hampden and Cromwell and Milton and Vane, and planted New England. By faith the Pilgrim Fathers, when they were called to go into a place which they should after receive for an inheritance, obeyed; and they went out, not knowing whither they went. By faith they sojourned in the land of promise, as in a strange country, with Winthrop and Hooker and Roger Williams, heirs with them of the same promise. For they looked for a city which hath foundations, whose builder and maker is God. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But, when the Mayflower sailed away at the end of the first winter of death, while half their number lay in the graves in the wheatfield, not one went back, no, not one looked back who had set his hand to this plowing. Wherefore justly might they boast that, as one candle lighteth a thousand, so they had shone to this whole nation; and justly might their brethren write from beyond the sea that the memory of this plantation should never die.

By faith Samuel Adams refused to admit of bondage, and was not afraid of the King's commandment. By faith Washington drew his sword, and Jefferson saw that which was invisible. By faith independence was declared by a nation that was not yet a nation. By faith the farmers stood at Bunker Hill, by faith they endured at Valley Forge, by faith they conquered at Yorktown.

And what more shall I say? For the time would fail me to speak of Lafayette and the faith which worked mightily for us in other lands; of Franklin and Madison and Hamilton, who by faith brought us out of confusion into order; of Lincoln, also, and the noble army of those who redeemed the land from slavery; of Garrison, who worked mightily with the newspaper, and Phillips on the platform, and Parker in the pulpit, and Whittier with the song, and Mrs. Stowe with the novel, and Sumner in the Senate, and John Brown on the scaffold; of faithful soldiers coming up from lowly homes and lying down in unknown graves; of faithful women giving up brothers and sons and husbands. And some had trial of bonds and imprisonment, in Libby, in Salisbury, in Andersonville, being destitute, afflicted, tormented. These all, having obtained a good report through faith, labored chiefly for our sake. Others labored, and we have entered into the fruits of their labor.

Wherefore, seeing we are compassed about with so great a cloud of witnesses, and that with so great a price this freedom has been purchased, let us lay aside every weight of selfishness and sloth, and the sins of partisanship and pride that so easily beset us, let us walk worthy of our great inheritance, let us be creditors to the future even as we are debtors to the past, and let us know that the spirit of history is the God of nations, whose other name is Justice. —*Edwin D. Mead.*

It is a rather scandalous thing that the peace forces of this country should be so disastrously divided among themselves on these issues of League of Nations, World Court, Outlawry, etc. By the same token is it a welcome thing that strenuous and devoted efforts are now being made to end division, and thus bring into unity of thought and action those who must fight and defeat, if this world is to be saved, the always triumphantly united forces of militarism. As regards Outlawry and the World Court, the two great issues now before this nation, there would seem to be no difficulty, on the face of things at least, in getting together. The World Court people are certainly seeking to banish war; they support the Court, and desire the United States to enter it because they believe that this international tribunal of justice is the one surest and quickest way of substituting law for war, which is of course what is meant, positively speaking, by Outlawry. The Outlawry people, on the other hand, certainly believe in a court; their program is of no avail unless there is a court to administer the code of international law which is to outlaw war. Why should these two groups not get together, therefore, on

the basis of the World Court people accepting Outlawry, and the Outlawry people accepting the World Court? In other words, and more specifically, let us urge America to accept and sustain the World Court *as an instrument of Outlawry* by agreeing to enter the Court *on the condition* that immediate steps be taken by the signatory powers to outlaw war. We happen to know that important steps are under way to unite the peace forces of the country on some such platform of common endeavor as this, and we hope soon to be able to announce the happy outcome of negotiations to this end. Heaven speed the day!

There is something so absurd about the great Evolution trial in Tennessee that it is difficult to take the situation as seriously as it deserves. What the Tennessee anti-Evolution law does is to set up the Bible as the test of what shall or shall not be taught in the public schools. In this case it refers only to the question of human origins—no "theories that deny the story of the divine creation of man as taught in the Bible" shall be allowed! But how can the law stop here? If the Bible is an inspired document, infallible in every part, as the Fundamentalist sponsors of the Tennessee law certainly contend, why should *anything* be taught in the public schools that denies *any* story that happens to appear in the Scriptures? If the Fundamentalists are consistent, they must banish the teaching of astronomy, for the accepted Copernican system is in flat contradiction of everything that the Bible has to say about the sun and stars. They must outlaw geology, for the age of the earth, as estimated by the geologists, is far greater than that allowed by "Genesis." They must exclude botany from the curriculum, for the account of the creation in "Genesis" would seem to indicate that there can be vegetation without sunlight. Indeed, our Fundamentalist friends would have to give up their Prohibition doctrines and join the "wets" forthwith, for is it not set down in "Timothy" that we should take a little wine for our stomach's sake? It is just in this matter of consistency that this Fundamentalist business, as displayed in the Tennessee anti-Evolution law, becomes a howling joke. If the Bible is infallible, as the inspired word of God, it is infallible throughout. If any part of this infallible Bible is set up as the norm of truth, then every part must be so set up. But if every part is so set up, then all modern knowledge must go, all thinking must stop, most of the processes of life must forthwith cease. Was there ever such a farce?

But there is more than a farce involved in this affair in Tennessee! There is no possibility, of course, of the Fundamentalist fanatics attempting to apply the Bible all along the line. The thing is simply too ridiculous. But there is an excellent possibility of their using some such particular point as this question of man's origin to establish the principle that knowledge, than which there is nothing more sacred, shall be subdued to the tenets of a church, or the doctrines of a creed. What we have here is a deliberate attempt to make the theological orthodoxy of a particular branch of the Christian Church a supreme test of what children of all faiths, or of no faith, shall be taught in the schools of the state. The Fundamentalists, in other words, are presuming to take over the public schools and make them instruments of their own private religious beliefs. It is exactly as though the Roman Catholics should attempt to substitute their parochial schools for the established educational institutions of town and city. If this doesn't involve the question of the relation in this country of church and state, to say nothing of the question of freedom of thought and speech, we simply don't know what issue does! From this standpoint, the Scopes trial is a matter of the most serious public concern. The immediate outcome of the trial itself is pretty certain, and for that reason unimportant. Professor Scopes admits that he has defied the law, and there is obviously nothing that the court can do, therefore, but convict him. But then come the appeals as to the constitutionality of the law—appeals which will be carried up step by step, by the one side or the other, until they reach the Supreme Court in Washington! The outcome there cannot be doubtful. A Court which has recently decided unanimously, as in the famous Oregon school case, that the state has no power to destroy private schools in favor of public schools, is not likely to decree that the state has power to destroy public schools in favor of private schools!

Draw nigh, all ye who think that we are inclined to be too hard on the churches, and listen to our chant of praise! Lend us your ears, ye who would have us seek good and not evil all our days, and heed our pæan of rejoicing! For from Canada has come the news that after twenty-two years of agitation and negotiation, after nearly a generation of struggle and conflict and high appeal, the Presbyterian, Methodist and Congregational Churches of the Dominion have agreed not to disagree but to *agree*, and thus to end their denominational separations forever. The governing assemblies of these three sectarian groups have endorsed the merger, the individual churches have voted for it by large majorities, the Canadian Parliament has sanctioned it, the Canadian courts have legalized it—and now the Presbyterian and Methodist and Congregational Churches as such have disappeared, and in their place stands the United Church of Canada, with an inclusive membership of 2,500,000 persons, or 30 per cent of the population of the Dominion. This is a proud achievement—a vindication of religion, as it is a repudiation of denominationalism. Argument against it, sustained with vigor by the conservatives in all three groups, showed nothing more clearly than the fact that

opposition was neither ethical, spiritual, nor even theological, but purely ecclesiastical and sentimental. The talk of the "last-ditchers" was all of honored names, loyalty to the fathers, traditions of the faith, "our distinctive mission," and what not. Anybody with any experience at all in any one of our existing Protestant denominations knows exactly the things that were said, and how utterly futile they are! In the Presbyterian church alone, one small group remained utterly irreconcileable, and split off into a new church of their own, where they can be happy serving Christ by denying love and brotherhood. But everywhere else goodwill triumphed, and brethren are dwelling together in unity. We wonder if, in time to come, this achievement may not be noted as the greatest event in Protestant history since the Reformation.

But another wonder is in our heart as we contemplate this union of denominations in Canada! We wonder why, if this thing can be done north of the Dominion line, it cannot be done south of this line as well? If Presbyterians, Methodists and Congregationalists can get together in Canada, why can they not get together also in America? The Presbyterians, in their recent General Assembly, seemed to think that something of this kind might not be impossible, and very timidly but none the less surely adopted a report brought in by the Committee on Co-operation with Other Denominations which gave local presbyteries the right to unite with local Congregational bodies. Dr. Henry Sloane Coffin, distinguished Modernist, declares this to be "the most significant thing" done by this Assembly. But why should action along these lines be so slow? Why should not churches get together *now*, and reduce the one hundred and fifty odd denominations in the United States, say, to eighty, or seventy, or even fifty? Let the Presbyterians, Methodists and Congregationalists merge their forces in this country as in Canada, for a starter! Then let the Lutherans join with the Reformed churches, and the Disciples with the Baptists! Then let the Unitarians unite with the Universalists! Why not, brothers? What is your religion worth if it holds you apart instead of bringing you together? Of course, with any such proposal as this, the Fundamentalist controversy plays dreadful havoc. When Presbyterians, Baptists and other Protestants are having the hardest kind of work holding their own churches together, there is little time or energy left for wider mergers. But would not a vigorous campaign for unity, on issues religious, do much to end the present threat of wider and more disastrous disunion on issues theological? May it not be true that Canada is not over-troubled by militant Fundamentalism because Christians there have had other and more vital things to think about?

Jottings

Always money enough for war! France can't pay her debt to the United States—can't even pay the interest on this debt; yet she can finance a full-sized war in Morocco without any apparent difficulty. Millions for arms, but—other things must wait.

A definition of "Militarism" in John S. Ewart's "The Roots and Causes of the Wars (1914-1918)," volume I, page 479:

> Militarism is an attitude of approval of war as an elevating, ennobling occupation, as the purifying salt in the otherwise nauseous compound of human nature; usually, the approval rises to a desire for national glory as the product of military success, welcoming quarrel in order that war's beneficence may have full operation; and the approval and desire have, as a result, the endowment of the military profession with a rank and worthiness higher and more meritorious than attaches to avocations of civil character.

A thousand years ago, the savants of the world discussed how many angels could dance on the point of a needle. Today, the savants of the world discuss how to forbid the use of poisonous gases in the next war. Man may be defined as that species of animal which seeks amusement and satisfaction in the discussion of futilities.

How times do change! It was only a few years ago that Roosevelt warned against the pacifists who would "Chinafy" the United States. China as a pacifist nation is something hard to think about today.

We have had a chance to look at many of our religious journals of late, and we find these all without exception giving large space to the recent Presbyterian Assembly as a most important event. We cannot agree that it was important. It was ludicrous, pathetic, tragic, disgusting, disgraceful, according to your point of view, but not important. No more important than the breaking up of a ship after she has gone on the rocks!

It is interesting to read in Burton E. Stevenson's new anthology, "The Home Book of Modern Verse," that the poets are declaring for Outlawry.

> "Patriotic and historical verse," says Mr. Stevenson, in his Introduction, "has taken a decided slump, and war is no longer celebrated with drums and trumpets. . . . To any one familiar with the older patriotic poetry, . . . the contrast is positively startling—and most refreshing, for it indicates that poets, at least, are agreed that war should be outlawed."

J. H. H.

American Notes

(Editorial Correspondence.)

I

In America, somebody is ever trying to send the public to school. One week, for example, is set apart for training the people not to set their forests on fire. The press, the school, the pulpit join in impressing the people, old and young, what damage is done by careless campers and smokers. Another week is set apart to instruct the people in the virtue of thrift. This is so well taught and driven home that a company of preachers, in my hearing, agreed that the campaign for saving had affected the income of their churches, disastrously. While I write, the Postmaster General is acting in the capacity of schoolmaster, this week being set aside as "Better Mailing Week." The last newspaper to which I have turned advises me, editorially, "Watch Your Mail." I am solemnly informed that 21,000,000 letters went to the dead letter office last year, that 803,000 parcels went the same route, that 100,000 letters are posted in perfectly blank envelopes, that $55,000 in cash is removed annually from misdirected mail, that $3,000,000 in checks, drafts and money orders never reach intended owners. And so the lesosns go on, under the slogan, "Watch Your Mail." In this way, democracy is being schooled in the arts of accuracy and efficiency. And thus the American calendar is being formed.

II

My attention is drawn to the fact that Theodore Roosevelt's daughter, Mrs. Longworth, wife of the Speaker of the House of Representatives, has been sitting recently for her portrait, to be used for the advertising of a well-known beauty cream. She is to receive $5,000 for the use of her face, said sum of money, it is reported, to be laid aside in the savings bank of her little daughter, who recently came to earth. This may be said to be "distinctively American"—for I suspect that it could not be duplicated in any other land. This is a snap-shot of American life.

III

Organized Christianity in America evidently is coming upon days of testing and crisis. Here, for instance, is the recent report of Evans A. Worthley as a result of his study of the religious life of young men and women. He has been asking whether the religious services they have been attending have helped them: first, in dealing with temptations; second, in inspiring them to a life of service; third, in solving their intellectual difficulties. Of the seniors in the universities of Cornell and Nebraska, he found that three out of four had been helped in dealing with temptations; that two out of three had been inspired to a life of service. In regard to intellectual difficulties, while a few replies in the affirmative, yet "capitalized and underscored negatives indicated that not only had the church not helped to clear up intellectual problems—she had in many cases made them worse."

IV

Children's libraries are an institution of which Americans, with some justification, are proud. They have been most highly developed in America and had their origin here. I had a long talk yesterday with Gertrude Andrus, who was for ten years a successful children's librarian and now for ten years head of the book department of a huge department store. I was surprised to learn that beginnings were made some forty years ago,—the first person to be interested being a woman, Miss Caroline Hewins of Hartford, Connecticut. She had observed signs in public libraries which read, "dogs and children not allowed" and she rebeled. Thereupon she began to agitate for libraries for the children. In 1900 the Carnegie Library of Pittsburgh had a School for Training Children's Librarians. This same school now has students from all over the world. It even offers scholarships for foreign students.

Miss Andrus told me about the work of a Miss Carson, who with the help of Ann Morgan had promoted a dozen children's libraries in France, where the people were keenly enthusiastic. Practically every library in America has a children's library. It may be in its own building, or under the roof of the library for adults. Miss Andrus thought the latter was preferable, since thus the children's library became in later years an easy introduction into the adult part of the library. Children's librarians, she felt certain, should be trained for that work. There should be a budget, and a handsome one at that. It should be remembered that children give books "hard wear." In a town or city of considerable size, there should be connected with the children's libraries, a director of story-telling, a director of work with the schools, a director of work with clubs, a director of work with the homes. She told me of the work of the "book-wagon" (a Ford or a Dodge) that went about to homes, factories, schools, etc. This had "been going on for twenty years." The people in the country "are crazy to get hold of the books. One woman remarked when the wagon came along, 'Ain't got to listen in on the telephone, no more'." All books are free.

Miss Andrus described the close connection between the public schools and the libraries. Books are not loaned to private schools. Branch libraries are located over a city, so that each schoolhouse is conveniently near. Librarians co-operate with teachers, to the extent of sending to the schools collections of books on specific subjects, or instructing children in the use of the library and how to contract the "reading habit" which will extend into later life. Librarians go into the schools and instruct the pupils how to treat and read books, and for this work the pupils are given credit. "Vacation reading clubs" are formed, chosen books named, children invited to read them, for which they are not only given credits, but a little diploma and their names put on an honor roll. The salaries of children's librarians are about the same as the salaries of school teachers. Their work is to encourage the children to become acquainted with good books, by knowing what they are, where to find them, how to treat and read them. They are recognized as being as essential as the school teacher.

"Essentials in library work with children," said Miss Andrus, are:

(a) A Librarian of the right kind.

(b) Books of the right kind. These two are very important.

(c) The Library should train in good citizenship—clean hands, quiet manners, how to treat a book, etc.

(d) The Children's Room should be a good one, comfortable, well-lighted, if possible with a fire-place. There should be "no disciplinary signs" and if possible "a cork carpet in order to preserve quiet."

(e) Methods of influencing the children to use books, good ones and profitable should be called into play. Many methods have been already mentioned. Exhibits are also used to quicken interest. The work of the librarian is to create interest and even enthusiasm in books, by means of story-hours, clubs, reading for credit, etc.

(f) Children should be allowed to borrow books, their parents or guardians being guarantors. They should be allowed to begin to draw books as soon as they are able to print their names on an application card. The libraries should be open when the schools are closed, and at other times, although children of school age should not be allowed to frequent the library when school is in session. It is the rule in some libraries to allow the children to take out "one fiction and one non-fiction book" at a time, and to exchange these as often as they choose, though not on the same day of the drawing. As I talked with Miss Andrus, I thought that if I were asked to name one of the most hopeful and important aspects of American life, I should name the Children's Libraries. SYDNEY STRONG.

A Bishop "Spills the Beans"

In October, the House of Bishops of the Protestant Episcopal Church of America is expected to decree Bishop William Montgomery Brown's future ecclesiastical destiny, and perhaps the temperature and final home of his "everlasting soul." If he is deposed, it will be said that it is on account of his heresies. Of course, that may be really the true cause, as distinguished from being a mere unintelligent and misleading rationalization of some very different urge. If heresy is the true cause of his expulsion from the ministry, that fact will be made clear to all of us, by the announcement of an intelligible standard of orthodoxy. Bishop Brown and his clever attorney have repeatedly challenged the House of Bishops, and the two ecclesiastical courts, that have found him guilty of heresy, to define orthodoxy in terms of a uniform mental content of belief. It has been repeatedly claimed that this is psychologically impossible, and that therefore heresy trials are not trials at all, but false pretenses.

Thus far, this challenge has not been accepted, nor has the claim of the impossibility of such definition been specifically admitted. Neither has it been refuted by any demonstration toward the making of such a definition. If Bishop Brown shall be finally excluded, and this challenge is left unanswered, by that sign the public will know that the House of Bishops lacks the intellectual capacity to make an answer that is satisfactory even to itself. Thus we will also know that a definable *heresy is not the cause* of Bishop Brown's expulsion. Accordingly the thinking part of the public will then look behind the camouflage of "heresy," to find a more real cause in economic consideration, or in unconfessed emotional disturbances, unaccompanied by a sufficient mental maturity or sufficient moral courage, on the part of the Bishops to frankly confess their own limitations.

Many times, and in vain, did Bishop Brown and his attorney challenge the Bishop's courts (each composed of nine Bishops) to declare their belief in the literal interpretation of all the old supernatural claims and representations of the Bible. Privately and audible to a few, some Bishops repudiated this antique fundamentalism, but never was this done officially or publicly. Again the clever attorney laughed at them, and publicly ridiculed some of the older Fundamentalist stuff, such as "Billy" Sunday and William Jennings Bryan may be supposed still to believe. But the public was never allowed to know where these judges of heresy drew the line for orthodoxy.

All this apparently involuntary self-suppression embarrassed and troubled Bishop Brown's judges. Presumbably they are too well educated to accept all the literalism of the two revivalist Fundamentalists. Even under ordinary circumstances it might be embarrassing enough for a Protestant Episcopal Bishop *openly and publicly* to repudiate Fundamentalism. Here, however, it was doubly troublesome. If they admitted any deviation from the older literal orthodoxy of the primitive Fathers and of the "Formularies of Faith," then at once they would be confronted with the next question, which is: "When and where has the church in its corporate capacity ever authoritatively limited the extent to which one may deviate from the literalism and fundamentalism of the Middle Ages, and earlier ages?" If the other Bishops can treat some part of the creed as being mere poetic symbolism, why may not Bishop Brown give the same treatment to other parts of the creed? To all this there is no answer, and the Bishops know it. They expected quickly and easily to expel Bishop Brown under circumstances that would appeal to all "intelligent" persons. When the generalities of their accusation were challenged, and a demand for concrete standards insisted upon, their fond hope was shattered, because they found it impossible to formulate such a standard of orthodoxy. It is just that which hurt them, and they acted with ill-suppressed irritation and a poor show of judicial calm.

Here are the difficulties of the House of Bishops: Doubtless, when challenged, the members felt that it really was their duty to define the meaning of orthodoxy or the limits of tolerable heresy. This they either could not do at all, or could not do without also making heretics of all really educated persons, perhaps even of themselves. If without such a definition as demanded, they should exclude Bishop Brown, then they will rest under the imputation of believing in all the antiques of the Fundamentalists. Against this their intellectual self-respect will rebel quite violently. But Bishop Brown's brand of avowed proletarian sympathies is even more offensive, and more destructive of their aristocratic feelings and affiliations, and perhaps even destructive of the larger financial support necessary to their personal exaltation and aggrandizement.

So in this whole proceeding I see the inadequately suppressed irritability of an acute emotional disturbance within the breast of "orthodox" Bishops. Under such circumstances none of us would be capable of impersonal attitudes and dispassionate trial. In the presence of all this internal commotion, it was inevitable that their intellectual acumen would be much dulled, their vision much blinded. Having first lost the ordinary capacity for using their own common-sense, what then can they do to relieve their highly wrought feelings except to make Bishop Brown "the goat" and expel him, while at the same time attempting to conceal their embarrassment behind a smoke-screen of silence? This also means that they must submit to the implica-

tion of being as ignorant as the uncultured Fundamentalist; or of being so unjust as to exclude Bishop Brown for an offense which they cannot define; or that of hypocritically expelling him for his political theories and their own economic advantage, while wishing to pretend that they expel him for an offense against God, which was hitherto mistakenly supposed to be a defined or definable concept of orthodoxy. So then, whichever horn of the dilemma they might choose to hang themselves upon, it would prove suicidal to their intellectual or to their moral self-respect.

Persons who are less sentimentally determined than it is possible to be and become a Bishop, would of course put more emphasis upon the objective factors of the problem. Had the Bishops been capable of this, then they might have adopted a resolution vigorously denouncing Bishop Brown's "heretical" book, "Christianism and Communism," as being full of absurd and unenlightened speculations, but wholly unrelated to the essentials of religiosity. At the same time they could admit that this book expressed only a small part of the total personality, which was religiously humanitarian and socially useful. While thus denouncing his speculations and approving his remaining preponderating religiosity, they could also express contentment with allowing him (in spite of some folly or indiscretions) to live his few remaining years within the fold. Beguiled by such a generosity, the public would never have asked for a definition of orthodoxy, nor ever discovered that orthodoxy, and perhaps religion itself, is indefinable; nor would the masses have suspected that the Protestant Episcopal religion is objectively and socially really quite meaningless. Neither could the public then have dreamed that the Church is after all a mere society of persons having an idolatrous attitude toward the creedal words and church ceremonies, which are utterly void of objective meaning and void of real social value. If the Bishops had been sufficiently emotionless and adequately intelligent toward this problem, they would have adopted such a resolution, instead of making a presentment against Bishop Brown for heresy. Of course, the House of Bishops could still end the whole controversy by means of such a resolution. But this may now be psychologically even more difficult than it was in the beginning. In the meantime, the public has become somewhat aware of the difficulties of giving intellectual support, or intelligible definition to supernatural religion, and the Bishops have been (through their internal conflict and indecision) made painfully conscious of their own inadequacy. Now the Bishops' immature "will to power," and their unconscious pose of relative omniscience, have become involved. Accordingly, at the present time, it requires very real greatness to confess their initial error and now do that which should have been done in the beginning.

From my own personal little viewpoint, it appears as if it were because of some childish mental status and a colossal but immature kind of vanity on the part of some Bishops, and wholly unrecognized by them, that the bigger, maturer action will probably not be taken.

Some of the liberal and modernist portion of the clergy have become even more upset than the more conservative Bishops. The latter felt quite secure in the great esteem held for them by the large sentimental and unthinking crowd, which still needs human mediators between it and the supernatural. Many of the liberals are almost as far away as Bishop Brown from the old literalism and its antique supernaturalism. They are far more radical (that is intelligent) than their congregations, and they know it. They find in the Church establishment and in its services and sermons, a useful vehicle by means of which they may enlighten their congregations and humanize religion. Many are consciously and conscientiously working at the job of thus helping to bring about a better human existence, by means of reading new and practical humanities into the sterile old religious symbolisms, which originally were so chock full of the impossible miraculous and now unbelievable supernatural. However, only a few of these clergymen have congregations that are so enlightened that this work can be done quite openly. Probably every Bishop is to some extent and at least half consciously doing just that same job. Now strange to say, it is just that which makes Bishop Brown's Heresy Case so painful to other clerics. Those who are doing this work slyly, for congregations that are medieval, are of course most incensed because most embarrassed by Bishop Brown's indiscretions. The dear "heretical" Bishop Brown woke up to this message and this technique so late in life, and with such a shock to himself, that he "spilled all the beans." Then he comes along with his theory of the varying symbolism and poetry of the creeds and the Bible, and asks the other Bishops publicly to approve the methods and the purposes which they have been long practicing, sometimes quite unconsciously, always wholly unannounced.

Bishop Brown has "spilled the beans," and naively asks the liberals within the church to follow suit. But that is just what they cannot do. As these liberals probably see their job, it is to help the benighted part of the congregation to take the next step in their growth. Bishop Brown almost insists that the sluggards shall go the whole long distance at a single jump, just as he did. If the liberals publicly admit the validity of Bishop Brown's contention and technique, they will all but end their usefulness. One just can't tell a congregation of primitive Fundamentalists that they are ignoramuses, and then expect them to remain church attendants, for the sake of letting you prove to them that this is really true. This is all very unfortunate, but not to the discredit of the liberal clergy. All such communicants are apt to suffer from a great and painful feeling of inadequacy, and therefore need the delusional neutralizing to be derived from feeling an intimate supernatural support. They resent the denial of Fundamentalism with the same intensity and morbidity which occasions their need for a supernatural religion, and for its seeming solace to their unwholesome fears.

From this point of view we can well understand why even most liberals cannot comfortably support Bishop Brown's contention, even though they see no way of answering it. If now the House of Bishops is intellectually too immature to admit its initial mistake, then all will combine to oust Bishop Brown from the ministry. But always remember this will not be for his disagreement with any orthodoxy that can be or is anywhere defined in terms of any uniform mental content of belief. Bishop Brown will *not* be unfrocked because he is less "religious" (whatever they may mean) either as a psychologic personality, or in his social behavior, than any of the rest. He will be deprived of his ministry, precisely because the fundamentals of his attitude toward the creeds is unanswerable and is secret-

ly and therefore anxiously and fearfully held even by very many of his opponents. His heresy, his unpardonable offense, consists only in the fact that he painfully embarrasses the others by "spilling the beans," and then like a naughty boy he seems to make the public mock and laugh at their discomfiture. Of course, it is useless for Bishop Brown to explain to them that it is not he that ridicules them, but that the ridiculousness consists solely in the position which the other Bishops have voluntarily assumed. "Spilling the beans" is the unpardonable sin, the only heresy of which a man can be really guilty, even before a body of men possessed of the particular kind of enlightenment so prevalent in the House of Bishops of the Protestant Episcopal Church in America.

"Spilling the beans" is highly unsportsmanlike conduct in the spiritual game preserve. Among the gentlemen of the cloth, a specially refined and culturined method for bootlegging a little science into the Protestant Episcopal Churches is doubtless secretly deemed a very solemn and commendable act. But here comes this Bolshevist Bishop Brown, and publicly applies a psychologic theory of the varied symbolism of words to *all* of the creed and to Holy Writ. By doing this he gives away the whole technique of these bootleggers of science within the Church. Right out in the secular newspapers he publicly gives directions as to just how the people can mix their own synthetic scientific "spiritualities." Thereby Bishop Brown vulgarizes a possible and beautiful love-feast among "scientific theologians," led by such nice children as W. J. Bryan, Bishop Manning and "Billy" Sunday, in memory of Charles Darwin. Thus all right-minded people must see the necessity of keeping most sacred the divine secret of making and passing on to communicants the method for imparting the ecclesiastical bootlegger's synthetic scientific spiritualities. This Bolshevist Bishop Brown is ruining the whole business of bootlegging science into the churches. More than that he at least appears to be even publicly laughing at and ridiculing the ancient and honorable apostolic order of the consecrated bootleggers of a scientific theology. Out with the wretch! Out with him!!

New York City. THEODORE SCHROEDER.

The Story of My Mind

XVIII

All the sociological works named in the last chapter were, with two or three exceptions, published from 1871 to 1879, and opened up a fresh conception of man and his relations to the world in which he lives. Although some of them were not distinctly based on the evolution hypothesis, yet all of them illustrated its applications to social processes, and helped to illuminate the history of man, especially the beginnings of human society. I read these books in the period when they were published, or soon after, and found in them an interpretation of social problems of a universal character, that is, explanations which would apply to all forms of social progress. They made the evolution theory seem real and vital, gave history a fresher and larger meaning, and were capable of explaining the problems which were then attracting a large degree of attention.

The study of these works brought out several conclusions of real importance for the understanding of man, his social relations, and the history of mankind. The first of these was the recognition that conditions in the past were far other than they are today. Many persons, who have not travelled or given attention to the larger facts of history, somehow conclude that mankind has always been much as it is at the present time. The evolutionary view breaks that illusion and gives a definite conception of an endless succession of changes, many of which have been of revolutionary nature. Since changes have frequently taken place in the past, they are always possible in the future. The evolutionary process insures that mankind will not remain what it now is, but that it will take on new forms and respond to fresh principles throughout all coming years. This idea was suggested in the works of Spencer, Taine and Bagehot; and they emphasized the law of social evolution as that of response to changing conditions.

Darwin, Spencer, Wallace, and others also gave emphasis to the idea of the struggle for existence, and its basis in conditions of the environment. Something of this kind had already been brought forward by Buckel in his "History of Civilization," published in 1857. He was a large-minded inquirer into the facts of history; but Buckle was not able to take advantage of the evolutionary idea, and its conception of environment as determining methods in the progress of nations. Taine in various works, more especially in his "History of English Literature," 1863, showed how the geographical situation of England determined the manner of expression found in the great literature, as well as in the whole life of one of the greatest of modern nations. A similar work, though of lesser importance, was Marsh's "Man and Nature," 1869, which also sought to explain man's relations to his physical surroundings. The work of Marsh, which I find I procured in 1870, was one of the earliest and best of the books defining the province of physical geography as modified by human action. Man is not only influenced by his environment, but he influences and modifies that environment, with the result that by his action he is constantly changing its effects upon himself. More especially is this true of society, which is changing as the result of the action of man upon the world around him.

One more fact, which came out in the works of which I have spoken, is that the evolutionary idea gave the conception of the continuity of history. The present is product of the past, and we can fully understand what is now the life we live only by means of recognizing what man has been in ages passed away long since. Survivals in culture, traditions continuing into an age when they are really outgrown as to their causes, are phases of this continuity of man's social evolution. Not only must we understand man in the past in order to comprehend man as he is today, but we must realize what has been his past and what is his present, in order to secure any definite conception of what he will be in the future. If the past, however, were a perfect key to man in the present and the future, all that would be necessary, in order to interpret the future, would be to apply the principles underlying the past. If we undertake to work out an interpretation of the future on this basis we soon discover that new factors are always presenting themselves, which change the results, and

prevent our prophesyings turning out with any degree of exactness. The present grows out of the past, it is true, but it is modified by new discoveries, fresh inventions, results of larger investigations into the secrets of nature, and all else which comes into man's life with the present day. Perhaps among the most important of these new sources of influence are the ideas of the individual who is called a genius, and the vastly more important source of new ideas, arising in the social enlargements of life. Inventive skill is social as well as individual, a fact we too little recognize.

Spencer's "Data of Sociology," the first part of his "Principles of Sociology" to find publication, was largely devoted to working out the analogy between an organism and the social body. He said of society as an organism that "it undergoes continuous growth. As it grows, its parts become unlike; it exhibits increase of structure. The unlike parts simultaneously assume activities of unlike kinds. These activities are not simply different, but their differences are so related as to make one another possible. The reciprocal aid thus given causes mutual dependence of the parts. And the mutually-dependent parts, living by and for one another, form an aggregate constituted on the same principle as is an individual organism. The analogy of a society to an organism becomes still clearer on learning that every organism of appreciable size is a society; and on further learning that in both, the lives of the units continue for some time if the life of the aggregate is suddenly arrested, while if the aggregate is not destroyed by violence, its life greatly exceeds in duration the lives of its units."

The defect in this interpretation of the nature of society is that it is analogical, not a real, explanation. Society is not an organism in any exact sense, and its units and functions are not related to each other in any such manner as are those of an organism, whether its structure is simple or highly complex. It was helpful to compare individuals to the cells of an organism, and the groups and institutions of a social body to the parts and functions of an organism. Spencer followed up this analogy in so far as it served his purpose, and he discarded it when it ran counter to his preconceived notions in regard to the nature of society. Had Spencer followed this analogy, he ought to have arrived at the conclusion that the individual is in as true a sense dependent upon society as the cell is upon the organism in the mammals and in all other higher organisms. In reality, the individual loses his power to maintain himself apart from the social body, and he is both physically and intellectually as dependent upon it as the cell is for its life upon the organism to which it belongs. This closeness of relation, however, does not strictly increase in proportion to the complexity of the social body, for the savage is fully dependent on his group as the man of today is on the national body of which he is a member. The cell of the primitive organism becomes an organism of the same nature as that from which it proceeds, but the individual man who breaks away from his social body from any cause either perishes quickly or joins some other group.

Spencer had been trained in the old individualistic conceptions of the state, accepted the political economy of the Manchester school, thought of the individual man as self-sufficient in himself, an entity or spiritual atom, and vigorously antagonized all theories leading towards a socialized conception of the state. In his later years he indignantly attacked socialism, and described it in one of his pamphlets as "the coming slavery." In this respect he was in sympathy with Darwin and Haeckel, who both rejected socialism as incompatible with the teachings of science. Haeckel made a most vigorous protest against the assertion of the German socialists that the evolution teachings led their way, and gave emphasis to their social theories. He, too, was an individualist of a pronounced type, and he would give no comfort to any form of socialistic theory in regard to the nature of society.

Spencer's acceptance of the biological analogy, and his insistence upon the atomic nature of the individual, is an admirable illustration of how even the most original and the greatest thinkers are dependent on the age to which they belong. In the England of his youth Spencer found a theory of individuality widely accepted which emphasized the distinct nature of personality, that it is unique, independent, complete within itself. The political economy, the political conception of the state, and the philosophical conceptions as to the nature of personality, all made imperative this idea of the distinct nature of the individual. These notions were accepted by Spencer, though he stated them in a manner of his own. He found in the law of the survival of the fittest, as he called it, or of natural selection, as it was named by Darwin, a justification for the conclusion that all progress in society must be result of struggle, competition, antagonism of individual with individual, and the survival of the fittest to respond to the given conditions. He insisted that the beneficial results of the survival of the fittest were immeasurably greater than those of communism, socialism, or any form of state aid. The process of natural selection, co-operating with a tendency to variation and to inheritance of variations, he accepted as the chief cause (though not the sole cause) of that evolution through which all living things, beginning with the lowest and diverging and re-diverging as they evolved, have reached their present degrees of organization and adaptation to their modes of life. Because these causes have been and are at work amongst plants and animals, therefore they must be the guiding forces producing social evolution, and determining the relations of the individual to the state.

It was not merely the teachings of Spencer, however, which made me cling to the older conceptions of personality, and of liberty and democracy as foundation principles of society. Not only was I still under the influence of Emerson and the other Transcendentalists, but I was trying to find my way through the teachings of Fichte, Kant, Hegel, and the other German philosophers. I bought and read their books, puzzled over them with all my powers of thought, and accepted their theories in regard to the nature of personality. It is true that Fichte taught an intellectualized socialism, and that Hegel presented a theory of the state which made it essential to the higher forms of personality. Nevertheless, the teachings of the German philosophers were not conducive to the acceptance of the organic theory of the social body, nor to the recognition of the dependence of the individual upon the social body to which he belongs.

Then, again, many thinkers in most modern countries were emphasizing the importance of liberty for the individual, personal freedom, and the worth of the democratic idea. I eagerly read the works of Morley, Matthew Arnold, Rousseau, and the others who were preaching intellectual emancipation, the right of the individual to think for himself and to guide his own life.

The very air of the time seemed to be reverberant with this music of freedom, this song of personal liberty, this far cry of those seeking to be their own guides and redeemers. This sweet music floated in to me upon every wind that blew, and it seemed as calming and assuring as the breezes which come of a summer evening from some still inland lake, remote from the noises and discords of the world.

To stand on one's own feet, to be utterly free to direct one's own life, to refuse all commands and dictations from others, to be self-assured and independent, was what this gospel meant. I did not accept it in any spirit of defiance or with the remotest desire to break away from the customs of propriety and right living; but it seemed to me that personal liberty is in the highest sense desirable, and is what social progress must bring to all men and women as the goal which is highest. It seemed to me that the limitations of human society might be defined in terms of deficiency as to this freedom and this liberty of conscience and action. Perhaps I am stating the conclusions which I had reached in somewhat emphatic terms; but in theory I accepted them with confidence and clearness of conviction. Freedom, liberty, democracy, personal rights, are the words which defined my position at this time, in the eighties of the nineteenth century. I accepted these words and these convictions because they embodied the social ideals of a very large part of the citizens of the United States, in so far as they had any definite theory in regard to the relations of the individual to society. Probably this statement will apply equally well to the majority of the persons who reside in the United States at the present time.

I did not remain a pronounced individualist because I was unaware of any other conception of society than the democratic. If I read Emerson, Thoreau, Rousseau, Morley, and the other proclaimers of individual freedom, I also read Fiske, Lewes, Ward, and the other scientific interpreters of society, who made man a member of the social body in another than the atomic sense. I was obsessed by the individualistic idea, however, and I read the works indicating man's intimate dependence on society as if I did not read. Rather, I read to disapprove, to combat, and to refuse to accept. Undoubtedly, I did not fully understand, and caught the truth with only blurred vision.

I was not one who refused to listen to what I could not yet accept, for I hearkened to all who had anything to say as to the nature of society and how to make it better. In the eighties many a voice was being heard in protest against existing conditions, and not a few theories were being tried out with the definite object of overcoming vice, crime, poverty, and the other defects of society. I listened to all, and heard with intent ears, if not always with approval. At a meeting of the Unitarian Ministers' Institute in Lowell John Graham Brooks brought report of what was being said and done in Germany, how the leaders of thought were presenting the social conception with warmest approval. He quoted many a man of high position who was falling into line with the socialistic conception of how to improve the individual and the state. I protested against his appeal to authoritative names, and reiterated my faith in the gospel of individualism. On occasion I listened to William Clarke of London describing the growth of socialism, municipal socialization of water, lighting, and tram-cars; but with the same doubts inhering in my mind. Again, I heard Edward Everett Hale discussing the new ideas as defined by Bellamy, but with even more pronounced dissent. Another of the men I heard was George D. Herron, whose many books and discourses on the social gospel had made him widely popular, and given his books an authoritative position. I listened to him with interest, willing to be convinced, but was not brought to conviction by what he said and wrote. He gave me the impression of being an excellent, well-meaning, advocate of utopian and sentimental conclusions, which appealed to a religious conviction losing its old dogmatic supports, who sought in a poetical conception of humanity for a fresh assurance of his beliefs.

At this period utopian theories of society and ethical responsibility were widely accepted on the part of the clergy of most Protestant denominations, evidently with the idea that here was human brotherhood and the Kingdom of God exemplified. There was no definite conception of what was needed, but there was a widespread feeling that something was wrong, and that it could be righted by methods supposed to be in harmony with the teachings of Christianity. It was this vagueness, sentimentalism, and utopian fervor which won large adhesion on the part of the representatives of the churches.

As memory brings back to me the period of Bellamy and his Nationalism, at the beginning of the 90's, it seems to me that the ministers of the Unitarian churches were many of them largely in sympathy with that movement, and expected of it great things. At least, they listened to its demands with attentive ears, and they gave it most sympathetic recognition. At a meeting of the Minister's Institute held in Princeton, Mass., E. E. Hale, Heber Newton, and others, gave strong emphasis to this tendency, no protest was offered, and, apparently, the whole body of ministers present gave assent to this interpretation of religion and society, essentially that now expressed by the Progressive party. When the Bellamy movement died out, and a real Socialism began to manifest itself in the late 90's, the response from this source was very small, if there was any at all. Evidently there was a readiness for a sentimental and humanitarian revision of social conditions, but almost none for a genuine scientific, industrial and economic change in material conditions.

At least, this was the manner in which the situation presented itself to me at that time; and as I look back upon it I am now inclined to think that I was very nearly in the right. That there was need of reform, that many evils of a serious nature existed, I had no doubt. What I was not convinced of was that a remedy had been secured which would prove effective. It requires something more than sentimentality, the spirit of brotherhood, proclamation of the coming of the kingdom of heaven, to bring about real changes in industrial, economic, and social conditions. Those who were proposing reforms had not faced the real situation, and they had no purpose of so doing. They preferred to talk finely, to glow with humanitarian ardor, and to assure us that if we would love each other all would be well.

The conclusions which I had reached were expressed in a paper which I read before the Dedham Historical Society, which I repeated one Sunday evening to a church audience in Boston, and which was printed in the *Andover Review* for September, 1890. The subject was "Socialism in the Light of History." When I

read this paper in Boston it was vigorously criticized by several socialists who were present, and who showed me wherein I was entirely mistaken in my conclusions. They did not convince me, though I can now see that they had abundant reasons for their criticisms. I was entirely sincere in my attack upon socialism, as most honest men are now who refuse to see any good in it, and who declare it to be a menace to civilization.

GEORGE WILLIS COOKE.

(*To Be Continued.*)

THE STUDY TABLE

Book Notices

Some time ago, in noticing a new edition of Gobineau's "Inequality of Human Races," we found the explanation of its unearthing after a half century of practical neglect in the growing and deepening race prejudice. It was a symptom of a condition that was steadily growing worse. Race prejudice has deepened perceptibly since that notice was written. It is again responsible for the publication of a translation of a book that appeared as long ago as 1906, and which has perhaps waited twenty years for an English dress. It clearly appears now because someone—publisher, translator, patron—feels that it is necessary to make an effort to stem the daily increasing current of racial prejudice. There can be no doubt, that there would be no publication of Jean Finot's "Race Prejudice"[1] just now in English in this country, if it were not for the popularity of such books as Putnam Weale's (Mr. Simpson's) "Conflict of Color," Madison Grant's "Passing of the Great Race" and Lathrop Stoddard's "Rising Tide of Color" and the host of lesser books of the same mischievous sort. Finot's book is admirably written, extremely interesting, a model of incisive polemic. It is aimed at books like those mentioned, but is hardly up to date. It was written before the term Nordic had attained vogue. It is true that it assails the preposterous claims made by and for the Nordics, but the term itself probably does not once occur in the entire book. Finot attacks the *Celt* and the *Aryan*—and for this discussion both may be considered the "Nordic" of present popularity. Some one with Finot's keen and brilliant mind might well write a new book along his line of argument. Finot attacked the anthropological, the ethnological, and anthropo-psychological writings of twenty years ago. In his book he insists that the findings of the anthropological sciences, warrant no judgment as to race ability. He denies the validity of the term race itself. In his Part One, on "The Inequality of Human Beings," he examines the characters that have been assumed to show superiority. For example—is the long-head (*dolichocephal*) superior to the short-head (*brachycephal*)? The "Nordic" of course is long-headed. The moment the claim is made, it brings together strange bed-fellows. One after another, physical, physiological and pathological characters are examined and the contradictions and inconsistencies of the claims based upon them are shown. In the other three parts—*Towards the Unity of the Human Type, Anthropo-physchology and Anthropo-sociology, The Mysterious or Uncertain Origins of Peoples and Races, Are there Peoples condemned to remain Eternally Inferior?*—he challenges the right of the anthropological sciences to stamp any type as innately superior or inferior. He asks *what* is a Celt? *What* is an Aryan? There are Frenchmen and Germans—but are Frenchmen, for instance, either Celts or Aryans? Both Celt and Aryan disappear, elude our search. Frenchmen are the result of enormous mixture; their qualities, their achievement, their outlook, are due to the mixture. Pure blood nobles, if there were such, would promptly disappear, weakened and worn out. There are types which differ; they are more or less permanent; they are due to environment (*milieu*). Change the environment, mix types, and they change. In constant contact, mingling, and blood-mixture lies the hope of the future. In his conclusion Finot asserts that American experience demonstrates that the Negro in the Southern states is not inferior.

There seems to be a great demand at present for books on prehistoric times. After a long period during which almost nothing of importance upon the subject appeared in English, we now have a veritable flood of such books. Among the new ones, Prof. Wilder's book[2] occupies a worthy place. It is a handy volume covering the entire field of prehistoric archeology. Knowledge of the archeology of Asia, Africa and Oceanica is still scant and incomplete and the author is able to outline it in a brief chapter. The materials of American archeology, although as yet largely undigested and non-correlated, are ample and to their consideration a chapter of a hundred pages is devoted. This inclusion of American archeology, treated with equal fullness and in the same volume with the European data, is one of the two special features of the book. The other, is the considerable stress laid upon methods, of investigation, not only in field-work but also in the study of material after it is once in hand. The book probably comes nearer to being what it claims—"an actual 'Outline of Prehistory'"—than any other in our language. The author goes straight ahead, from start to finish, without wandering. His chapters are few, extremely unequal in extent and in some degree in treatment, but are marked by a clearness and directness not common in such writing. They deal with—the chronology of prehistory, materials and methods, European prehistory, prehistory of Africa, Asia and the Oceanic Islands, prehistory of the two Americas, known types of prehistoric man. As a piece of writing and an example of presentation the last chapter is surely the best—not altogether surprising in view of the fact that Prof. Wilder's specialty is Zoology.

We have already noticed Burkitt's "Prehistory." The little book now before us[3], a number in the *Home University Library* is an effort to popularize the same material—"to bring the serious study of a fascinating and enthralling subject within the reach of those who do not care to buy expensive books." It is much easier for most specialists to write a professional manual than a popular treatise. Burkitt's larger book is dry in style, but the value of its material and the thoroughness of treatment make it indispensable to serious

[1] "Race Prejudice." Jean Finot. New York, n. d. E. P. Dutton and Co. 8vo; pp. xvi, 320.

[2] "Man's Prehistoric Past." Harris Hawthorne Wilder. New York, 1924. The Macmillan Co. 16mo; pp. xiv, 463.

[3] "Our Forerunners." M. C. Burkitt. New York, 1924. Henry Holt and Co. 16mo; pp. 256.

workers. This smaller book is less valuable. The author makes a ponderous attempt at pleasantry and familiarity, but he seems to be writing for intelligent laboring men and shop-clerks and he never forgets their limitations. The book covers a much more limited field than Wilder's, being confined to Palaeolithic civilizations of Western Europe and the Mediterranean basin. It is well up to the latest discoveries and is a convenient, conscientious, presentation of the essentials. The two most interesting chapters are those devoted to palaeolithic art—one being discriptive, the other a study of motives. Burkitt considers the wall-paintings magical, operating to secure success in the hunt; the lesser art, "home art," on bone, antler, ivory, stone, he attributes to the various motives—decoration, self-expression, magic, sketches for the cave-paintings and practice. While he makes no claim to originate these explanations, his discussion is an unusual and satisfactory presentation of the latest views on the subject.

The World Book Company is pushing on rather aggressively with its *Pioneer Life Series,* two numbers of which we have previously noticed, and several more of which have recently appeared. The series is under the editorial direction of Prof. Howard R. Driggs, who sometimes, as in the present case, collaborates with the actual author. [4]The story is taken down from the lips of an old man, who early won and long held high respect in this Northwest, William J. McConnell. He was born in Michigan in 1839 and as a boy of twenty struck to the West. He worked his way across the continent, driving a mule-team, and began his career at mining in California. He drifted up into "the Oregon country," where he taught school two winters and then—having noticed in his mining experiences, that the men who supplied food to the miners often did better financially than the miners themselves—decided to go to the new and loudly-heralded "Boise camp" to raise vegetables. Finding a partner, an English-Canadian, the two went to that new and roaring district. The idea was good and the men made a great success. Those were wild days in the recently organized territory of Idaho. The story covers the period from 1862 to 1866. The experiences of the California of 1849 were repeated. Adventurers, who had failed or were under irksome restraint elsewhere, drifted to the new diggings. There was hard drinking, wild gambling, lawless bravado. There were Indian troubles, horse-stealings, murders, vendettas. Young McConnell passed through exciting times. He was one of the organizers of the first band of vigilants, formed to bring order and law into the district. He tells his story simply. It was love for a girl in the Oregon country that drove him to Idaho to secure a competence, and when he had made his success, he turned west again to marry the lady of his choice. He was not yet thirty, when he had passed through the scenes of excitement and danger that he describes so well. He did his share to make Idaho a decent place to live in; and he was deeply affected by its charm. For a time he and his wife lived in California and Oregon but in "the eighties" he was lured back to the Idaho of his young manhood. In 1891, he was the first United States Senator from the then new *State* of Idaho. Later he served two years as Governor. While we were reading the little book, Governor McConnell's death was announced. He died on March 30, almost eighty-eight years of age. He was accorded a State funeral, the services being held in the auditorium of the State University.

FREDERICK STARR.

[4]"Frontier Law." A story of Vigilante Days." William J. McConnell. Yonkers-on-Hudson, 1924. World Book Co. 16mo; pp. xii, 233.

CORRESPONDENCE

LETTERS RE VICE-PRESIDENT DAWES AND SENATE RULES

[UNITY has received the following letters endorsing its editorial views in opposition to Vice-President Dawes' Plan for the reform of Senate rules, as expressed in its issue for March 23rd last. It is to be noted that Senators Moses and Norris are Republicans and Senators Caraway and Copeland, Democrats.—J. H. H.]

Dear UNITY:

I am glad indeed to know that UNITY shares my views about the rules of the Senate; though I do not quite follow your suggestion that the Vice-President is "actuated by a sinister motive." As for a correlary on your proposition that the attack "should be resisted to the uttermost" you may be certain that I do not intend to be supine in the matter.

Sincerely yours,

GEORGE H. MOSES.

United States Senate, Washington, D. C.

Dear UNITY:

With reference to the alleged attack of Mr. Dawes upon the Senate rules, permit me to say that:

First, it would suggest itself to most people, but evidently has not to Mr. Dawes, that he should know what the Senate rules are, before he suggests their change. Were he to study them long enough to understand them, he might not be so displeased with them.

In the second place, Dawes' attack upon the Senate rules is but a continuation of the attack made by people who seek special interests, who wish the right to exploit the American people for their own benefit. It is a campaign carried on by interests that dare not come out and disclose their real purpose. Dawes is pleased to be their mouthpiece. Doubtless. not because he understands what they seek, but because he is perfectly willing, I judge, to serve any interest, if it gives publicity to Dawes. Honestly, I think it is a waste of time to give serious attention to this new Don Quixote, who delights to tilt with windmills and supplies the wind.

Respectfully yours,

T. H. CARAWAY.

United States Senate, Washington, D. C.

Dear UNITY:

In re Mr. Dawes' plan of reforming the Senate rules:

Just exactly what the function of the Senate was to be was a matter of great concern to the Constitutional Convention of 1787. There is an anecdote about Washington and Franklin. They were out having tea together during the Convention. Social rules and table manners were not quite the same in those days as they are now.

As they visited together Franklin said to Washington, "What is the purpose of the Senate?" Washington retorted, as a New England Yankee would, by another question: "Doctor, why do you pour tea in your saucer?" "Why," said the astonished Franklin, "to cool it." "Well," said Washington, "that is what the Senate is for."

The purpose of the Senate is entirely different from the purpose of the House of Representatives. From the very beginning it was intended to be a deliberative body where the expenditure of time and the exchange of views should determine judgment in any pending matter. The fact that this has been the rule has had a remarkable result as regards the constitutionality of the measures enacted into law. In the hundred and thirty-five years of our national history, only thirty-eight acts of Congress have been set aside.

It has been said that if you throw the bone of the Constitution into the Senate, the Senators will gnaw on it for ten days. They have done this to pretty good effect, however, because their cautions, deliberate and exasperating as they may seem, have had much to do with the prevention of laws which under other circumstances would have gone into the scrap heap by way of the Supreme Court.

I can quite understand why a citizen of Nevada might want to have the rules changed. Nevada has seventy-seven thousand population, and yet it sends two members to the United States Senate. If New York were represented in the same proportion it would have a hundred and forty-four members in the United States Senate instead of two.

Here is another thing to think about. The States of New York, Pennsylvania, Illinois, and Michigan pay sixty per cent of the Federal taxes. The combined representation of these States in the Senate is one twelfth of the total. Therefore, these States are totally submerged so far as voting power is concerned.

New York State has as great a population as eighteen other States combined. It exceeds the combined population of Arizona, Colorado, Delaware, Florida, Idaho, Montana, Nevada, New Hampshire, New Mexico, North Dakota, Oregon, Rhode Island, South Dakota, Utah, Vermont, Wyoming, Maine and Nebraska.

Add to these eighteen states seven other states—Arkansas, Louisiana, West Virginia, Washington, South Carolina, Maryland and Connecticut, and it will be found that these twenty-five states, controlling fifty of the ninety-six Senators, have a majority vote in the Senate. These States represent less than twenty per cent of the total population of the country and they pay not more than ten per cent of the Federal taxes. Mr. Dawes' cloture rule would give this minority in population and financial standing absolute control of the Senate.

I am unwilling to have this done. Unlimited debate is the most tiresome thing in the world, both to the man who indulges in it and for those who have to listen to it, but I contend that the best interests of the country have been and will be served by this rule of procedure. The present cloture rule is effective. When it is necessary to stop debate it can be done under the existing rule. I can testify to this because of my own experience in connection with the Isle of Pines. A notice given by Senator Curtis and the presentation of the petition as required by Rule Twenty-two, demonstrated at once the futility of further effort to defeat action on this treaty.

The great trouble in the Senate lies in the fact that almost all the business is done by unanimous consent. This means that one Senator by his objection can prohibit the consideration of some measure no matter how important it may be. I had a bill in the last Congress which I brought up nine separate times, and it was put over each time by the objection of the same man, one Senator. I proposed in the 69th that this unanimous consent rule be changed, making it necessary for the objection to be supported by two other Senators. This simple change in the rules would revolutionize the work of the Senate. It would accomplish a hundred times more good than Mr. Dawes' plan, without endangering the rights of individual States.

Cordially yours,

ROYAL S. COPELAND.

United States Senate, Washington, D. C.

Dear UNITY:

The March 23 issue of UNITY reached Senator Norris in due time. He read in your magazine what you had to say with reference to Mr. Dawes' criticism of the Senate rules, and he enjoyed it so thoroughly that he read it a second time, aloud to me. He could not say too much in a commendatory way of this particular editorial and of UNITY in general. He tried to find time to write you personally, but this was impossible. The Senator left Washington this morning, for Canada, there to inspect Ontario's hydro-electric system. This investigation, quite unofficial, is expected to consume perhaps a month's time, after which Senator Norris expects to spend several weeks in the North woods. I do not anticipate that he will be in this office again until shortly before the convening of the new Congress, in December.

I am writing you therefore, by his direction, that you may know of his appreciation.

Cordially,

MABELLE J. TALBERT, *Secretary.*

SENATOR BORAH AND THE LEAGUE.

Editor of UNITY:

I marvel at your enthusiasm over Senator Borah's "illuminating" discussion of article X of the Covenant of the League of Nations which article he says "is based on the same despotic principles that beings have held for hundreds of years—not righteousness or justice, *but merely a guarantee to protect each other's property.*" This seems to me not illuminating, but a smoke-screen hiding the truth. Article X takes an enormous step forward of anything that ever existed in law before. It stands against aggression on the "territorial integrity and existing political independence of all members of the league," no matter how small and hitherto helpless they may have been. It is nothing against this one article that it is not all-inclusive of everything that justice demands.

"Political independence" is a precious spiritual possession, but in no sense is it "property." That covers one-half of what is guaranteed. The other half, "territorial integrity," refers to only one kind of property—land, and righteously maintains that this land is not to be taken by aggressors. The article deals with human rights. On what "despotic principle" is this protection of human rights "based"? To me it seems to aim at justice and righteousness, as does the preamble of the Covenant. This preamble pledges the members of the League "to promote international co-operation and to achieve international peace and security, by the acceptance of obligations not to resort to war; by the prescription of open, just and honorable relations between nations; by the firm establishment of the understandings of international law as the actual rule of conduct among Governments, and by the maintenance of justice and a scrupulous respect for all treaty obligations with one another."

Senator Borah's statement, as you quote it, seems to me less than a half-truth and on a par with much of his carping and confused criticism about the League and the World Court, all the more to be regretted because of his courage and ability and much good work that he has done.

Boston, Mass. LUCIA AMES MEAD.

[This letter gives us welcome opportunity of explaining that the statement of Senator Borah, as originally printed in UNITY, and as quoted above by Mrs. Mead, contained a serious misprint, for which we apologize. Thus the word "beings" in Senator Borah's sentence should be "kings." This adds point and pith to the Senator's observation, but does not alter Mrs. Mead's rejection of it, nor our acceptance of it.—ED.]

WHAT IS RELIGION?

Dear UNITY:

The last editorial note in the May 4th issue of UNITY (page 157) ends with the startling statement that the Editor has additional data which prove "that religion is impotent."

Now, in the name of justice, whence is such a verdict justified? Or is it one of the many sins of hasty use of terms against which that short-lived beacon of American journalism, the late *Freeman* so valiantly protested?

IS "religion" impotent? But let us be clear in our terms. Our subject is "religion." But what do we understand under the term religion? "Religion," says the dictionary at hand, "is the sense of man's relation to a divine. . . power; . . . the practice of life that grows out of the recognition of such relation." The religion of the law and the prophets, as handed down to us by that noble carpenter of Nazareth, is the spirit of the Golden Rule in one's daily relations with his fellow beings—do unto others as ye would that men should do to you. According to William Channing Gannett, the religion of the liberal, when analyzed, reveals Freedom of Reason and Conscience as its method; Fellowship as its spirit; Service as its aim, and Character as its test. That is to say, religion to the rationalist is what the model and blueprints are to the architect and builder. The former gives aid and comfort to the man who in the midst of darkness labors for light; while the latter aid in the setting up of the edifice desired. The religion of the thinking man is *a way of living*, taxing individual consciousness with the aid of discipline, self-control, thoughtfulness and a sympathetic consideration for others in one's everyday life; *it is not* and never has been a collection of dead and ossified formulae to be rehearsed periodically under the supervision of an anointed by a lazy and credulous people. Says Erasmus in his appeal for the reformation of his church, "True religion is peace. . . Unless I have a true heart—unless I put away envy, hate, pride, avarice, lust, I shall not see God." In other words, the great motivating spirit at the bottom of the religion of the XVIth century scholar is akin to the one that led

THE FIELD

"The World is my country, to do good is my Religion"

ERNEST HAROLD BAYNES MEMORIAL

Ernest Harold Baynes, author, lecturer, poet, lover of birds and animals and of all mankind, died at his home in Meriden, New Hampshire, January 21, 1925. It was Mr. Baynes who started the Society that saved the American Bison from extinction; who started the first bird club sanctuary at Meriden, N. H., and organized nearly 300 bird clubs in the country; who went to Europe during the World War, and spent many months studying the part taken by animals of the Allied Armies in winning the War; and who did more perhaps than anyone else to stir up popular interest in the great outdoors. Loving animals, he investigated the sensational charges of the anti-vivisectionists, and finding them groundless, gave unstintingly of his time and energy, and made great financial sacrifices in an effort to combat the anti-vivisection propaganda. Though knowing that death was near, he kept on with his work heroically to the very end.

This Committee proposes to raise a fund of $100,000 as a memorial to Mr. Baynes; so much of the income as may be necessary for her comfort, to be paid, at the discretion of the committee, to Mr. Baynes' widow; the remainder, and at her death the principal, to go to the American Association for Medical Progress, that society which Mr. Baynes helped to organize for the dissemination of the truth concerning the value of scientific medicine, and in which he was most interested at the time of his death. The fund is to be administered by the First National Bank of Boston as Trustee.

We want your subscription for as much as you can afford, even though it be only $5.00, to help this important work. Please contribute if you can.

Sincerely yours,

W. W. KEEN.

Note: Your check should be made out to ERNEST HAROLD BAYNES MEMORIAL, and sent to George C. Lee, Jr., First National Bank, No. 426 Boylston Street, Boston, Mass.

"PATRIOTISM" RUNNING AMUCK

The celebrations in Boston in connection with the Lexington-Concord anniversary brought some expressions of hyper-patriotism quite beyond the ordinary. Mayor Curley as usual, went the farthest; and Mrs. Lucia Ames Mead sent an energetic protest to one of the papers, in which was the following defence of Professor Muzzey against the Mayor's aspersions:

"Mr. Curley went out of his way to vilify the eminent scholar, Professor Muzzey, of Columbia University, of whom he spoke as 'the so-called historian,' who, in his address at the Twentieth Century Club on Saturday, he said, 'denounced the men who laid the foundations of the American republic.' I do not know on what report Mr. Curley based his diatribe; but as I chanced to hear Professor Muzzey's thoughtful and noble address, with its high tribute to the founders, it is a duty to say that Mr. Curley's statement was absolutely false. Any one who knows the peculiarly warm patriotism of Professor Muzzey, himself a Lexington boy, one of whose forbears fell on the Green on the 19th of April, and who is familiar with his important and discriminating writings, hardly needs this assurance.

"Mayor Curley, we read, 'roundly scored' people who preach 'the baneful doctrine of internationalism.' Does he forget that the founders of the republic, for whose fame he claims to be so jealous, were themselves internationalists? Washington, Franklin and Jefferson were the greatest apostles of peace among the statesmen of their time, and their ambition for their new nation was to make it lead the world to a great new era of international friendship and co-operation. Washington said, 'My first wish is to see war banished from the earth.' Franklin said, 'There never was a good war nor a bad peace.' Jefferson was the most pronounced internationalist of the three. Nothing could well be more hateful to the 'founders of the American republic' than such talk as Mr. Curley's at Faneiul Hall.

"Bad as the Mayor's representation of the founders was as concerns peace and internationalism, his further shot at Professor Muzzey was unluckier still. He charged him with being a leader among 'intellectuals'. It is a novel doctrine here that this is a reproach and not a merit. We used to learn in the High School that to develop our intellects was what we were there for. To the Mayor, scholarship in snobbery. This too in a defence of the 'founders of the republic,' all of whom were devoted to the promotion of education and especially of the higher education. The great author of the Declaration of Independence was the pre-eminent 'intellectual' of his time, and Franklin was hardly second to him. Franklin was the founder of the University of Pennsylvania; Jefferson was the founder of the University of Virginia; and Washington's dearest ambition in the last years of his life was to establish a national university at the national capital. Nothing could be so profane as, in their name and professedly in their memory,

---

the life of the Man of Galilee two thousand years ago, or the lives of the two quakers in the XVII century, or the liberals of the XIXth and our own tumultuous XXth century. Apparently, the same conception of religion prompts the Christian Scientists to display the inscription in their churches that GOD IS LOVE; just as our own Community Church displays the motto, LET THERE BE LIGHT.

This cursory array of reflections forces the unavoidable conclusion that "religion," if it is to have meaning at all in a thinking age, is that invisible and guiding spirit, which men have conveniently labeled God, that prompts men and women of divers age and country to dare to pray, dream, write, talk, preach and demand peace, order, freedom, fellowship, service, and character in the midst of a civilization perishing under its own-made burdens of incessant wars, industrial chaos, suppressed conscience, universal jealousies and hatreds, all nursing the character of that infamous trio; the immoral and spiritual coward, the parasite, and the human beast. The intelligent citizen of a civilized common-wealth has come to realize that his "religion" is not a dogma; not a worthless repetition of antiquated words amidst a solemn display of childish manipulations which neither reason nor true living faith can explain. Nor is his religion based upon the wisdom of a single-made presumably inerrant book in the custody of a chosen, presumably inerrant, man-made church.

To the intelligent citizen of generations past and present "religion" is a way, *a method of living according to dictates of conscience, reason and what warrants to be the nearest to justice and truth.* His religion is not passive; it is not lulling him to a complacent lazy-man's sleep. On the contrary; it is alert, strong and continually active; always marching head high in the van, pulling and forcing man upwards, out of darkness from the low state of the physical brute into light to the enobling creations of the full-grown Better Man.

Is this religion impotent? Dogma, theology, denominationalism—each and all might be proven impotent, but "religion"—never! inasmuch as it is given fair trial. The religion of the founder of the state of Pennsylvania had worked miracles with the "wild" Indians; just as the religion of the Friends has kept the fires of the Brotherhood of Man burning in the midst of a dimmed world committed to fratricide and suicide. The immortal religion of the Nazarene, of Gandhi; of Tolstoy, and in its brighter aspects, of the man Lenine has worked wonders with the great masses of humanity whose works shall never be undone. Wherever and whenever "religion" is given the fair test, the facts simply prove that there lives an immortal spirit of religion in this world; that it lives and works, ever leading man out of darkness into light. It lives and leads, for it is all-might—OMNIPOTENT. It is well our cynical age be made to realize that.

Let us, then, not be hasty in the employment of terms. There's confusion already in full measure in the minds of men; and in common let's cherish the wisdom of the great Confucius, to heed that in the abundance of our words there be nothing amiss.

New York City DAVID GITTLEMAN.

[We print this letter because it is interesting and important in itself. Its criticism of our editorial is not valid however, as our use of the word "religion," in the editorial note referred to, was amply and exactly explained by the context.—J. H. H.]

A WARM HAND-CLASP FROM BISHOP BROWN

Dear UNITY:

Thank you for the excellent and highly appreciated editorial concerning my visit to New York.

While I have the opportunity, I want to say that I am very fond of good editorials and the best I know of are appearing from week to week in UNITY.

With every good wish for UNITY and those to whom we are indebted for it, I am

Very cordially and gratefully yours,

Galion, Ohio. WM. M. BROWN.

to disparage scholarship. The magnifying of the unintellectuals is a poor role for any American politician to adopt; but if leadership of the unintellectuals is what Mr. Curley aspires to, he certainly furnished strong credentials for that 'bad eminence' in his speeches this week."

DICKENS ON DOUGHTY STREET

Now that the lord mayor of London has come forward in support of the movement for an international tribute to Charles Dickens we may confidently rely on the early provision of a place of pilgrimage for lovers of the novelist the world over. No more than a "rendezvous with death" was ensured when in 1870 Westminster Abbey solemnly received his remains. The new resort at "No. 48 Doughty street" will be alive with memories of him, for it is the place where the great Englishman wrote some of his best known works and achieved lasting fame in literature. That choice might well have been made for the marking of important events in his family life: he celebrated in Doughty street the first anniversary of his marriage, lost there Mary Bogarth, the young sister of Mrs. Dickens, and there welcomed the coming of his two daughters, Mamie and Kate. But the old home has the added interest that within its walls Dickens wrote the "Mudfrog Papers," "The Lamplighter," "Sketches of Young Couples," "Sketches of Young Gentlemen," by far the larger part of "Oliver Twist," the closing chapters of the "Pickwick Papers" and the whole of "Nicholas Nickleby."

"Dickens House," as it is to be called, will be fitted up as a library, picture gallery, museum and meeting place. Already many contributions of material for its furnishing have poured in, and many more are being acquired. Dickens books, Dickens manuscripts, Dickens pictures—everything, in fact, that can be brought into any sort of association with the man and his work—are being stored up for the coming display. The library rendered available will show more than 1200 volumes and pamphlets, representing seventy different editions of the works of Dickens in English and various foreign languages.

When F. W. Faber, the hymn writer, fell ill and was told that he had only twenty-four hours to live he said: "In that case read me Pickwick." Today London's lord mayor counts on such admiration as that for support of the Dickens Fellowship endowment fund, assuring all who share in it that they will "help to spread far and wide that spirit of happiness and good fellowship, that pity for the suffering, and that charity toward all men, which are the privilege of those who love Dickens." —*The Boston Herald.*

It's a "Case" of Necessity

Your Printing will be above criticism if done by

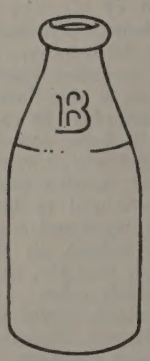
THE OAKLAND PRESS

3913 Cottage Grove
Tel., Atlantic 1876

The Blakely-Oswald Printing Co.
PRINTERS and BINDERS
Telephone Monroe 6940 732 W. Van Buren St., CHICAGO

WRIGHT & COMPANY
STEAM DOMESTIC
COAL
TELEPHONE WABASH 5028
Main Office 608 S. Dearborn St.
CHICAGO

Phone Oakland 489 JANITORS' SUPPLIES
Everything in HARDWARE
AT
PORTER'S
4236 Cottage Grove Ave.



Perfect Pasteurization

BOWMAN'S MILK is perfectly pasteurized to assure its absolute purity.

Rapid, direct delivery from farm to you brings it sweet and fresh.

BOWMAN DAIRY Company

DREXEL State Bank

Cottage Grove Ave. *and* Oakwood Blvd.

Thirty-two years of conservative banking, combined with service and courtesy for every depositor—large or small—is the record of this bank . . . . . .

Your savings and checking account cordially invited

Resources Six and one-half Million Dollars

Subscribe for and read UNITY

224

IN JUNE

The vacation period commences. Travel by motor, train or water, sports of many kinds, country club and resort activities make unusual demands of the wardrobe. Preparations, to be adequate, should include needed cleansing of any garment by our processes so particularly efficient and trustworthy.

Schumann & Co
Cleaners Dyers

PHONE DREXEL 0281 : : : : : ALL DEPARTMENTS
MAIN OFFICE AND WORKS
3960 Cottage Grove Avenue